

# THE NASHVILLE GLOBE.

"All things come to them that wait, providing they hustle while they wait."—Charles W. Anderson. "Get out of our sunshine."—R. H. Boyd.

VOL. II.

NASHVILLE, TENN., FRIDAY, FEBRUARY 22, 1907.

No. 7.

## DR. JOSIAH STRONG

### EMINENT DIVINE AND AUTHOR DELIVERS GREAT LECTURE

### TO PROMINENT COLORED AND WHITE MEN OF THE CITY.

HE SHOWED THAT CHRISTIANITY, UNDER THE WORKINGS OF TRUE SERVICE, LOVE AND SACRIFICE, WOULD SOLVE ALL THE DIFFICULT PROBLEMS NOW VEXING MEN.

In the columns of the Globe of February 15, on the second page, appeared under the caption, "Prominent Divine Coming," an announcement setting forth that through the efforts of Rev. J. B. Curry and Dr. Lambuth, of this city, Dr. Josiah Strong, an eminent minister and author, of Buffalo, N. Y., would visit Nashville on February 20. It was desired by these gentlemen that the leading ministers, professional and business men (colored) of Nashville should be given an opportunity to hear this distinguished author. A Globe reporter was on the scene at 10 o'clock according to appointment. On arriving he found the new chapel on the fourth floor of the Publishing House of the M. E. Church, South, filled almost to its capacity. The faces of the leading colored divines, professors, doctors, lawyers, merchants and bankers were prominent. Dr. J. B. Curry (white) opened the meeting with a few remarks, stating that Dr. Strong was in the city the guest of Dr. Lambuth. He was suffering some from fresh cold and possibly he would be delayed ten or fifteen minutes, but that he desired that the time should be profitably spent by hearing brief remarks from leading colored men setting forth their opinion of the new move to inaugurate a better relation between the two races in Nashville. Dr. I. H. Welch, presiding elder of the A. M. E. Church, Dr. Henderson, Dean of Theology at Fisk University and Dr. R. H. Boyd, President of the One Cent Savings Bank and Secretary of the National Baptist Publishing Board each made brief statements.

During this time Dr. Strong made his appearance in company with Dr. Lambuth. After a brief introduction by Dr. Curry, Dr. Strong arose and in his clear and cool manner apologized, explaining that he was suffering from considerable hoarseness, but said that if he was going to preach a sermon to the gentlemen present, he would use this text, "Behold, I make all things new." Dr. Strong started out by narrating a story, stating that Mrs. Russell Sage had in her possession a letter written by an English lady to a friend one hundred years ago, giving her a description of a trip on a little boat from New York City to Albany and returning, which required seventeen days. He said that invention and science had made such rapid progress that the Atlantic Ocean could be crossed, the continent of Europe could be entered as far as Constantinople and return in the same length of time. He said that what was true in the changes of speed and comfort of travel in this country was also true in the new development of all others—wealth, science and knowledge. He said that a majority of the world's wealth and knowledge had been accumulated within the last one hundred years, or during the nineteenth century. Hence, if God would give a new revelation to this country he would again say, "Behold, I make all things new."

The speaker then went direct to the subject and showed that the rapid increase in wealth, science, discovery and inventions had made the people as a nation more dependent, one upon the other. He referred to the eighteenth century as the "Homespun" age, in which the family was the one unit of social development, but that to-day the world or the entire government or nation was simply one great family, each individual dependent upon the other. He illustrated this by showing the late anthracite coal strike of Pennsylvania and showing that the strike of a few miners had within a few weeks discommoded more than twenty million people. He then illustrated our railroad systems, telegraphic and telephone systems, our steam and electrical conveyances, our cities with their scientific electric light plants, water works and sewerage systems and showed that people in our great municipalities were so crowded together, coming as they do

from the various governments and various nationalities, and yet were huddled together as one family, each depending upon the other. He showed that the great questions arising were not questions that could be settled by political issues, but to be settled like all financial questions, commercial questions, labor problems, and sociological questions or problems—must be settled upon the Christ plan. He said that the old theology and theologians had misunderstood and misinterpreted the purpose of Christ's coming to the earth. The old idea was that Christ's purpose for visiting the earth was to increase the census or population of Heaven and that his greatest mission, his greatest argument was to persuade men from earth to Heaven, but that nothing could be more foreign from the teachings of Christ.

He said that this old idea of both the theologians and the scientists was to set forth a theory and then look for facts to support it; but that the new theologians and the new scientists looked for all the facts both in the Bible and in nature, summed them up and then applied the best theory. And this new theory and new theology had made the world rich in wealth, rich in Christianity, and rich in knowledge. He said that so soon as each man could be taught to understand his proper relation to his fellow brother, all these problems would be readily settled, and then, and not until then, would the kingdom of God come.

At the close of his address, Dr. Lambuth arose and spoke of starting to Japan within the next few days to assist in organizing the United Methodist Church of Japan, to be composed of the Methodist churches of the South, East and of Canada. He asked the prayers of all present for divine guidance.

He also explained that the Minister's Conference had done all in its power to prevent the appearance of "The Clansman" on the stage in this city a few weeks ago; that they offered to pay the rent of the opera house in full if prevented; that they had not succeeded, but that the efforts to suppress the "Clansman" had awakened a great idea of Christian responsibility among the Christian citizenship of Nashville, and assured the colored representatives that the better element of the Southern whites were willing to join heart and hand with them for bettering their condition in this country. After which, Dr. Chappelle, Hon. J. C. Napier and a number of gentlemen present expressed their high appreciation for the visit of Dr. Strong and assured him that they believed this to be the beginning of a "New Era" in the city of Nashville.

### REV. W. S. ELLINGTON'S MOTHER DIES IN MEMPHIS.

Rev. W. S. Ellington, who was summoned last Sunday afternoon to Memphis on account of the death of his mother, has returned to the city. His trip was indeed a sad one. He did not know that his mother was even ill and states that it was one of the remarkable cases where a person is hale and hearty one day and a corpse the next. Last Saturday his mother was visiting some of her children, who reside in Lake View, Miss. After hearing a rumor that Rev. Mr. Ellington would preach in Memphis last Sunday she became very eager to return, and immediately boarded the train for Memphis. When she arrived there she found that the report was only a rumor; yet this disappointment did not seem to affect her, and she began in her usual jovial way to entertain the children. Saturday night she was taken very ill and the entire family was summoned to her bedside. Physicians were called in the early hours of the morning, but in spite of their efforts to relieve the sufferer, she grew worse. Finally she succumbed to the Angel of Death at ten o'clock Sunday morning.

Rev. Ellington left Sunday night at 11:30, arriving in Memphis Monday morning, at 8 o'clock, where all of the children, including four boys and three girls, children of the deceased, had met to pay their last respects. Mrs. Ellington was 77 years old and has raised her family principally alone, her husband having died twenty years ago last June. She had a remarkable record as a Christian woman and worker. She was 40 years a member of the same church at Gallaway, Tenn., where all of her children spent their childhood days, and where her remains were interred in the church yard. Rev. Mr. Ellington returned Tuesday evening and was joined by a Globe reporter at Hollow Rock Junction. Hundreds of friends in Memphis, at the old home, and in Nashville, join in sympathy with him in his hour of bereavement. The floral designs and the many tokens of true, life long friendship were offered by hundreds of friends.

## REV. E. J. GREGG,

### CORRESPONDING SECRETARY OF CHRISTIAN ENDEAVOR

### DEPARTMENT A. M. E. CHURCH IN THE CITY.

MASS MEETING HELD AT ST. PAUL A. M. E. CHURCH—DR. GREGG SPEAKS WORDS OF ENCOURAGEMENT—ESTIMATES THAT BETWEEN THREE AND FIVE THOUSAND DELEGATES WILL ATTEND.

The Allen Christian Endeavor Leagues of the city met at St. Paul A. M. E. Church Wednesday night, under the auspices of the Local Union of the city in mass meeting. The center of attraction was the fact that it had been previously announced that Rev. E. J. Gregg, the Corresponding Secretary of Jacksonville, Fla., would be present, and that final preparations would be made to organize the local leagues for the work preparatory to entertaining the first session of the National Convention of Allen Endeavors of the African Methodist Episcopal Church that will convene here in July from the 2nd to the 8th inclusive.

The meeting was opened with devotional services. Rev. Edwards, pastor of Salem A. M. E. Church, offered prayer. The scripture lesson was read by Dr. I. H. Welch, presiding elder of the Nashville District.

Rev. Wm. Flagg, pastor of Payne Chapel A. M. E. Church, and president of the Local Union, stated the object of the meeting, and outlined the work that had been accomplished. He stated that Dr. T. W. Haigler, pastor of St. John A. M. E. Church, and superintendent of the League work in Tennessee, was present and would introduce the General Secretary. Dr. Haigler said that he was about to present a man who had already made his mark in the world, and who was to be one of the leading thinkers in the country, and it was a great pleasure to him to introduce to the meeting Dr. E. J. Gregg, of Jacksonville, Fla., Corresponding Secretary of the Allen Christian Endeavor Department of the A. M. E. Church.

Dr. Gregg stated that he had been on the train for several hours, and while en route his continuous prayer was that the train would land him in Nashville on time, and he felt that his prayer had been answered. Without any extra preliminary remarks the noted divine spoke right to the point. Speaking of the progress of his work, he said: "The first year we reported three hundred leagues; the second year, five hundred;" and last Monday his record showed that over one thousand leagues were registered on his books, allowing for one hundred and ten that had lapsed. He said that he would not say that ten thousand delegates would attend the convention, for it was not his desire to deceive the people; but he felt certain that he was conservative in saying that between three and five thousand delegates would visit this city in July. He said that as yet all of the pastors did not understand the work and that when they did much more would be accomplished. He said, "I am of the same opinion that Abraham Lincoln was. I have never lost faith in the people. The people are all right. The fault is in the ministers."

The roll was called and the following leagues were represented: St. Paul, Payne Chapel, Salem Chapel and St. John. The General Secretary read the list of committees to be appointed and defined their work. He urged that the best talent be selected and that a united effort be put forth. Another meeting was arranged to meet at St. John A. M. E. Church, on Thursday afternoon at 3:30 o'clock.

### BANQUET TO THE ENDOWMENT BOARD, KNIGHTS OF PYTHIAS.

It is seldom that a more representative body of Pythians have been assembled in Nashville than that which gathered at Wells' Cafe Friday night to banquet the members of the Endowment Board of the Order of Knights of Pythias. Men representing the various walks of life from which the membership of this great Order is composed met and vied with each other, as it were, in doing honor to the men who have so successfully administered to the endowment funds of the Order as to draw forth the highest

commendations from the state insurance department.

The banquet was under the auspices of the Past Chancellors Council of this city. The guests were seated around one long table with the toastmaster, Sir E. C. McNairy, and Grand Chancellor, Dr. J. P. Crawford, at the head; Grand Worthy Councillor, Dr. R. F. Boyd, of the Court of Calanthe, at the foot, while the members of the Endowment Board were seated to the right and the left of the head of the table.

The excellent supper, which had been prepared by the Knight Wells in his usual sumptuous style, and served in courses, had about reached the second to the last course, when the toastmaster, in his inimitable style, welcomed the guests of the evening and introduced Dr. J. P. Crawford, the Grand Chancellor, who responded to the toast: "Progress of Pythianism in Tennessee."

Dr. Crawford eloquently traced the growth of the Grand Lodge from its inception, when there were only eleven lodges in the state, to the present time when the number is near the one hundred mark. He pictured the misgivings which many of the members of the state felt when the Lodge decided to assume the endowment and recited a few figures to show how successful the said department had proven. When he said that the funds of the department had grown to a total in excess of \$13,000, his auditors burst into applause.

The next speaker on the program was Dr. R. F. Boyd, Supreme Medical Registrar, Surgeon General of the Uniform Rank, Grand Worthy Councillor of the Court of Calanthe, who responded to the toast, "Success and Its Attainments." Dr. Boyd gave some of the early history of Pythianism in Nashville, as he recollected it, and then branching to the Court of Calanthe, he eulogized the work of the women's department, showing how against handicaps, the department had met such glowing success.

Other responses were made by N. N. Reynolds, Grand Lecturer of the Court of Calanthe, and District Grand Deputy of the Knights of Pythias, of Pulaski, Tenn.; W. F. Reynolds, President of the Endowment Board, of Franklin; B. F. Johnson, Treasurer of the Endowment Board, Chattanooga; B. J. Fernandez, member of the Endowment Board, Memphis; Dr. A. M. Townsend, Grand Medical Registrar; J. B. Batte, John Cunningham. At the conclusion of the remarks of Sir Cunningham, Sir J. O. Battle arose and after a few introductory remarks, offered the following resolutions:

Whereas, We, the members of the Past Chancellors' and guests assembled to banquet the members of the Endowment Board, note the absence of our dearly beloved brother, Sir W. L. Cansler, Secretary of the Endowment and a pioneer of the work in the state; therefore be it

Resolved, That we hereby express our heartfelt regret that our true and tried brother is prevented from being with us on account of illness, and we hereby tender to him our sympathy and testify our hope that he will soon be returned to us completely restored in health. Be it further

Resolved, That a copy of these resolutions be sent to our stricken brother and a copy furnished the Nashville Globe for publication.

On motion of Sir S. P. Harris, who also spoke of the work of Prof. Cansler, the resolutions were adopted unanimously by a rising vote.

Sir A. W. Gleaves, Grand Outer Guard, pronounced the benediction.

Those present were: B. J. Fernandez, Memphis; B. F. Johnson, Chattanooga; W. F. Reynolds, Franklin; N. N. Reynolds, Pulaski; Moses McKisick, Pulaski; Dr. J. P. Crawford, Dr. O. Battle, S. P. Harris, R. E. Gee, Dr. R. F. Boyd, Porter D. Strator, Daniel Carter, Green F. Anderson, A. W. Gleaves, John Cunningham, J. W. Blaine, J. B. Batte, T. Clay Moore, E. C. McNairy, Dr. A. M. Townsend, R. L. Mayfield.

### DONATION PARTY.

A number of benevolent members of 106 met at the residence of Mrs. Annie Gouch, of Lafayette street, Monday night to storm Mr. and Mrs. Steward. Baskets were filled with provisions. At 8:30 o'clock the members marched to the home of Mr. and Mrs. Steward, of Maury street. Beautiful songs were sung on entering the hall. The family was overjoyed, as Mr. Steward has been confined to his bed for three months. Mr. Steward has a wife and small children who need a helping hand during his sickness. Prayer was offered by Mr. Leigon; song by Mrs. Rosie Brown, after which the members left for their home.

## A BLOODY TRAGEDY

### RENDI DILLIARD KILLS MOLLIE THOMPSON

### THEY WERE RIVALS FOR WHITE MAN'S BLANDISHMENTS

THE BLOODY SEQUEL OF THE LOVE AFFAIR BETWEEN THESE TWO YOUNG NEGRO WOMEN AND THEIR WHITE PARAMOUR SHOULD BE WARNING TO THOSE SIMILARLY INVOLVED.

The common saying, when there is a tragic difficulty between men, that a woman is at the bottom of it, is reversed in the tragedy enacted in the alley back of Seventeenth avenue between State and Patterson streets, Sunday night, Feb. 17, by Rendi Dilliard and Mollie Thompson. The cause of this fatal encounter, it is said, was a white man. He was playing court to these two dusky damsels and this double dealing on his part when discovered aroused the green-eyed monster, jealousy, which had its tragic sequel in the death of one of the rascal's paramours Sunday night.

There are many such scamps as this one masquerading up and down the alleys and dark places of this great civil community. Like vampires, this lecherous, lustful class of white rascals hang around colored districts to allure and despoil unwary, thoughtless and unprotected colored girls. These immoral snakes invariably leave in their wake a trail of moral ruin and wreck and sometimes a horrid trail of blood. As they crawl through these colored communities, as is their nature, they bite any unsuspecting, sophisticated colored girl, miss or young woman, who comes within reach of their slimy, poisonous, snaky, seductive tongues. They spring from their coil, and woe to the silly girl or young woman who is within reach of their fangs. Their bite is fatal—moral death.

There are Standford Whites by the scores who have a penchant, an insatiable mania for colored girls, who, under the cover of night, haunt localities inhabited principally by colored people to victimize their girls. It is the nature of the beast of prey to stealthily secret itself in the heights above some watering place frequented by other denizens of the forest and when unwarily one comes to slake its thirst to pounce down upon it, so it is with these white moral leopards who sneak about colored settlements after the sun goes down. These wretches shun their own communities with the tread of hell, knowing that their two thless lives would be snuffed out at a stroke. They know that they would be shot down as moral vultures and with no more consideration than a clansman would shoot down a coyote. Hence, they prowl about the homes and dwelling places of Negroes to do their nefarious work. They don't mind Negroes seeing them if they can accomplish their purpose by duping and doping ill-raised Negro girls. If a Negro man sees one of these villains and expostulates he is answered by bullying. They assume to trample down colored women, to beastialize them on the theory of their white superiority and in the presence of Negro men, assuming that they have no right to object or interfere.

The colored woman who makes it up in her mind, from whatever consideration, to go into the "illicit love game" with a white man, without being detected in the course of time, is a bigger fool than she is a rascal. It is a standing fact that a white man becomes bolder and bolder, the tighter and tighter he weaves about his colored female victim the web of influence. When he gets her so deeply entangled in the meshes of his power that she cannot extricate herself without his permission, then he dictates terms and she is his pliant knave and must obey. It is then too late for her to retreat, the bridge that spanned the chasm between the quagmires of the lowland into which she has wandered, allured by the will-o-the-wisp of sordid gain, and the high grounds beyond on which she stood in conscious pride of unfettered womanhood, has been cut away. The blue-eyed Anglo-Saxon with his theoretical superiority and moral stamina has cut the bridges behind his dusky paramour. He can retreat. When he tires of her society, he can recross the chasm; but she, poor, deluded victim of his lust, must forever wander in the slushes below. There is another fact as fixed as